1:Stanford U. S-4, 5 1956 AF14 Central China AF14

The seasonal short pilgrimage, in company, to some nearby shrine also has, in Hunan, its Communist counterpart: a mass pilgrimage from the city of Changsha to Mao Tse-tung's native village, which is being built up as a national shrine.[21] Despite its frontal attack on the old familism, the Communist government last year provided special trains to take city dwellers back to their native villages for the holiday; a mass exodus was reported from Peking.[22]

Ch'ing-ming is no longer an approved festival, presumably because of its function as a celebration of kinship ties and family continuity. The next approved traditional holiday is the Dragon Boat festival in June. The boat races have been revived, and the poet Ch'ü Yüan, now a "People's hero martyred in protest against a corrupt feudal regime," is the focus of celebrations.[23] The moon festival in autumn is also celebrated with extra food allowances and "cultural" activities. The various anniversaries of the Chinese Communists and of the world Communist movement probably do not break into the agricultural working year, but may be occasions for special propaganda arranged by the local cadre. It will be seen that the pattern of living in the villages has been drastically altered; what remains of the old pattern is precisely what the government and the Party permits in the interest of morale or adapts in the interest of their rural program of change and indoctrination.

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21. Ibid.
22. Ibid.; also, SCMP 972, 1954, p. 21.
23. SCMP 1075, June 23, 1955, p. 25.

2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

Yellow paper, called Huang Piao, which is not the same paper used in presenting petitions. 782

Any kind of food, cooked or uncooked, chickens, goats, pigs and oxen, but not, so far as I know, water-buffalos or horses. Animals are not offered in Buddhist temples. I do not know of any instance in Anking where the offering was cooked or burnt before the altar. Wine and tea are also offered, and sometimes the blood of the sacrificed animals.

Wooden placques bearing complimentary inscriptions, called Pien or Pien Eh. Sometimes the inscriptions have four characters, sometimes the one word Ling, or efficiency. The latter are thank offerings for answered prayer, the former are gifts to the god by persons of distinction.

Pairs of scrolls called Tui Tzi, or opposites, each containing the same number of characters, each character balancing the one in the same position on the other scroll. Sometimes these inscriptions are written on the columns of the hall, or on opposite sides of the altar.

A rich man who wishes to acquire merit may present sacrificial vessels, streamers with texts written on them, ornamental lamps or any temple fixture. He may redecorate the hall or even erect a new building with an endowment provided.

There are a number of things which might be mistaken for offerings. 774
A box is usually found beside the altar into which worshippers drop money. 788
This is not offered to the god, however, but is a payment to the priests for incense or for striking gongs and other services. 553
Worshippers sometimes place a piece of straw upon the altar to remind the god of their prayer, but it is not a gift. I would class firecrackers with music as an observance in honor of the god but not an offering in the strict sense. The monks post on the walls the lists of benefactors, schedules of services and tables showing the cost of various masses and other ceremonies. They also give religious names to children on request, write these on red paper, and paste them on the columns. This last is mainly a Buddhist practice.

There does not seem to be anything which could be called a work of art in the Anking temples, though there may be manuscripts and pictures 778 532

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those of his own ancestors, which shows as well as anything could the different status of the various kinds of spirits.

This difference in treatment, and the fact that, so far as I know, the great sacrifice is never offered in these temples, seems an indication of their relatively recent origin and possibly of foreign influence. The robes and head dresses of these gods vary, and indicate their rank. When one of the images is consecrated, the maker places a small dot on the forehead or in the pupils of the eyes with the blood of a cock. Buddhists also do this to their gods. Sometimes openings are made in the backs of the images and models of various organs, usually the heart or the liver, are placed there, but I do not think this is required. The images are usually made of plaster or cement spread upon a wooden framework, and are painted or gilded.

[792] Monks are employed as caretakers in these temples, and sometimes get entire control of them, but Buddhist gods do not appear in the hall of the patron diety. The ordinary worship is little more than a call, such as officials and friends pay each other at the New Year, though sometimes a report or a prayer is made. The roofs of these temples may or may not be curved, and the entrance may face in any direction.

My choice among these cults, for I cannot be exhaustive, is determined by their prominence in Anking and the accessibility of knowledge concerning them there. I have chosen the City-God, the Dragon King, the Fire God, the God Who Drives away Locusts, and the God of Medicine.

The Ch'eng Huang Miao (Temple of the City-God).

The words Ch'eng Huang mean wall and moat, respectively, and together signify the city as a whole. The functions of the Ch'en Huang are two fold. First, he is the personification of the city, and as a god he occupies in the spirit world the same place held by the chief official of the city in this. He is the fortune and tutelary deity of the town. During the Manchu dynasty, the officials visited the temple on the 1st and 15th of each month, reporting what had happened in the city and burning incense, though there does not

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APPENDIX 8

The Place of Fire in Chinese Religion.

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There seem to be a number of ideas underlying the use of fire in Chinese religion, which may be summarized as follows;

1. As an honor to the god or spirit.
2. As symbolizing or embodying souls or spirits.
3. As a means of transfering material things to the spirit world.
4. As a purifying and protective agency.

There does not seem to be evidence that fire is used to assist or represent the sun, or to aid in fertilizing the earth, but it would be rash to say such ideas do not exist somewhere. Food offered as a sacrifice is sometimes cooked, sometimes not, but there are no " Burnt offerings " in the temples of Anking.

1. Lights seem to be a necessity in every religious observance, or at least to those held indoors. Candles are always present, and in temples, oil lamps are placed in conical frames, a hundred or more to one stand, giving a dazzling and brilliant effect. The lowest number used is two, but the more lights, the more honor and reverence to the god, so that on festivals a large temple will be ablaze with dancing flames.

2. On New Year's Eve, when all Chinese are home if it is possible, each person lights a lantern or lamp, and woe to the unlucky man whose light is extinguished or paper lantern burnt, for evil will surely find him within the

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year. It would seem that the flame has some connection with the soul, or that such a belief gave rise to the custom. The illumination of paper dragons and other animals at such festivals as the Yuen Hsiao Chieh may also illustrate the idea. On the Shan Tzi Chieh, the 3rd of the 3rd month, men see at night the "Fires of the Dead" (K'an kuei ho), which seem to be something like 看鬼火 the Will of the Wisp. The more lights are seen, the greater the number of deaths within the year.

3. At funerals, paper houses, servants, money and other objects are burned in order to provide comforts for the newly released spirit. Petitions are addressed to gods and burnt, the flames carrying them to the desired destination. Possibly the burning of the sacrifice served a similar purpose.

4. Fire is also used as a cleansing and protective force. Lights are lit to drive away evil spirits, and the noise of gongs and firecrackers is useful in the same way. When a coffin is carried out of the house in a funeral procession, it passes above a fire on which wine is thrown, and when a man has unexpectedly met something unfavorable, such as a coffin, his family may build a fire over which he leaps. At the Dragon Boat Festival, fires are built with a plant called Ai 艾 which gives out a sweet odour and is said to kill mosquitoes 蚊子 but as the fires are built on this day only, the original reason for the custom was probably protection from spirits. When a bride is about to enter her future home, relatives of the groom hand her a dish containing fire, which she places on the floor of her sedan chair between her feet. There does not seem to be any Chinese custom of driving animals through fires, but at a memorial service held at the end of the period of mourning, the chief mourners throw their coarse, white garments across the fire to destroy evil influences. They also run round the fire, kneel down, and lament, while making a great noise to drive away devils. Fires are lit at a number of Chinese festivals, for instance, the Shih Yuen Chao and the Little New Year.

I [Errata: should be Chih. Cf. Errata Sheet, p204, cat. 116 --Analyst]

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822 Baths are also used to cleanse from evil. An old custom, now almost abandoned around Anking, was to bathe on the 3rd of the 3rd month, a day for the worship or propitiation of spirits, which would fall sometime in April. On the 6th of the 6th month people wash in rivers, and throw dogs and cats into the water, while children are washed in water which has been set in the sun. Some families have a ceremonial washing of feet on the 27th of the 12th month, and everyone bathes for the New Year.

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